



ISSUE 142

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# ISLAMIC FOCUS

**SLOW  
DOWN**

**THE SPEED AGE**

**REWARDS**  
*for attending a*  
**FUNERAL**

*the*  
**Business  
PLAN**

Resources, Effort,  
Ethics & Tawakkul

*Duas*  
THAT CHANGED THE  
*world*

**+** NYMA EVENTS  
CALENDAR 2020

# FROM THE EDITOR

*Ahlan Warahlan*

It's been another busy, fast paced year. With every passing day, life seems to get more frenetic. Check out our article on slowing down, on taking ones time and what Islam has to say in this regard.

Our regular feature designed to grow the appreciation of the Mathabs looks at the differences in Hajj and Umrah between the Shafi and Hanafi Mathab. A lot of research goes on behind the scenes of this concise series. A rigorous verification process is followed by consultation with Ulama from both the Shafi and Hanafi Mathabs. We hope you benefit as much from them as we have in putting them together.

Part four of the powerful series on Duas that changed the world takes us through the Dua of Prophet Musa alaihis salaam. This Dua was the turning point in the life of Musa alaihis salaam. He found refuge, work and a wife following this supplication.

Attending a burial is a solemn occasion. Or should be. We are not leading the dead to their destination, rather they are pointing us to our end journey. Maximise your rewards and the impact that attending a Janaza (funeral) has by reading about the tremendous rewards associated with it.

Trials are one of those inevitable landmarks in the journey of life. Learn how the Muslim approaches them and turns them into lessons of positivity and hope.

We turn to the Noble Quran for another timeless story, this time one about giving back to society. The story is told with the inimitable style that brings the lesson directly into the heart.

We look forward to hearing your inspirational story. Please email me on: [info@islamicfocus.co.za](mailto:info@islamicfocus.co.za)

*Muhammad Badsha*  
(Moulana)

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# REWARDS *for attending a* FUNERAL

“  
Whomsoever enshrouds a  
deceased person, Allah will clothe  
him with the fine silk of Jannah”

To attend a funeral is the right of our fellow Muslims and indeed very rewarding. The Tabi'i; Imam Mujahid رحمہ اللہ said: 'Attending a funeral is the best of voluntary (nafl) acts.' (Fathul Bari, Hadith: 1323)

Hereunder are some great benefits of attending to the Janazah (burial of a Muslim).

## 01 WASHING & ENSHROUDING THE DECEASED

There is great reward for giving ghusl to the deceased, on condition that a person conceals all the defects/faults of the deceased.

Sayyiduna Abu Rafi' رحمہ اللہ

reports, Rasulallah ﷺ said: "Whomsoever gives ghusl to a deceased and conceals his defects, will be forgiven forty times. Whomsoever enshrouds a deceased person, Allah will clothe him with the fine silk of Jannah..." (Mustadrak Hakim, vol. 1 pg. 354 and 362. Also see: Al Mu'jamul Kabir, Hadith: 929)

## 02 ACCOMPANYING THE JANAZAH

The ideal is for one to accompany the Janazah from the home, to the salah as well as the burial. However, even if just one of these are possible, one will be rewarded accordingly.

Imam Bukhari and Imam Muslim رحمہ اللہ have recorded the following narration numerous times with variation in the wordings: Sayyiduna Abu Hurayrah رحمہ اللہ reports that Rasulallah ﷺ said: "Whoever attends the funeral procession and offers the Janazah Salah, will get a reward equal to one 'qirat', and whoever accompanies it till burial, will get a reward equal to two 'qirats'. It was asked, "What are two qirats?" He answered, "Like two huge mountains." (Sahih Bukhari, Hadith: 1325 and Sahih Muslim, Hadith: 945)

## 03 CARRYING THE FOUR SIDES OF THE BIER

Sayyiduna 'Abdullah ibn Mas'ud رحمہ اللہ says: "Whomsoever follows a Janazah, then he should certainly carry all sides of the bier, for verily this is from the Sunnah. [After carrying all four sides], he may continue to carry the bier or he may leave it." (Kitabul Athar of Imam Muhammad ibn Hasan Ash Shaybani, vol. 1 pg. 273, Hadith: 236, Sunan Ibn Majah, Hadith: 1478, Musannaf 'Abdur Razzaq, Hadith: 6517 and Musannaf Ibn Abi Shaybah -with a reliable chain-, Hadith: 11397)

Sayyiduna Abud Darda رحمہ اللہ says: "To receive the full reward of attending a Janazah, one should leave with the Janazah from its home, carry all four sides of the bier and scoop sand into the grave." (Musannaf Ibn Abi Shaybah, Hadith: 11399)

## 04 THE BURIAL

Nabi ﷺ said: "...Whoever digs a grave for a deceased person and buries him, will receive the reward of giving him a place to reside in till the Day of Qiyamah." (Mustadrak Hakim, vol. 1 pg. 354 and 362)





***“Any believer who consoles his brother at the time of a calamity, will be rewarded by Allah Ta’ala with noble garments on the Day of Qiyamah” [Ibn Majah]***



## 05 SPEAKING GOOD OF THE DECEASED

Nabi ﷺ has discouraged the ummah in several Hadiths against speaking ill of the deceased. One should rather speak good of our fellow Muslims who are deceased.

Sayyidatuna ‘Aishah ؓ reports that Rasulullah ﷺ said: ‘Don’t curse the dead...’ (Sahih Bukhari, Hadith: 1393)

Sayyidatuna Ummu Salamah ؓ reports that Rasulullah ﷺ said: “When you attend a funeral (or visit a sick person), then speak good [about the deceased/ the sick], for the Angels say amin to your dua.” (Sahih Muslim, Hadith: 2126)

Abul Aswad ؓ relates, “I came to Madinah during an epidemic. I was sitting with ‘Umar ibn al-Khattab ؓ when a janazah passed by and the dead person was praised. Sayyiduna ‘Umar ؓ said, ‘It has become necessary/ is inevitable.’ Then another janazah passed by and was praised. ‘Umar ؓ said, ‘It is inevitable.’ Then a third janazah passed by and they spoke regarding him. ‘Umar ؓ said, ‘It is inevitable.’”

Abul Aswad ؓ said, “I asked, ‘O Leader of the believers, What is inevitable/become necessary?’ He replied, ‘I say as Nabi ﷺ said, “Allah will admit into Jannah a person whom four people attest to his good ways/ habits” We asked, ‘And if three people do so?’ He replied, ‘Three as well.’ We asked, ‘And two?’ He said, ‘Two also.’ Then we did not ask him about one.’” (Sahih Bukhari, Hadith: 1368 and 2643)

## 06 TAKE LESSON

Sayyiduna Al Bara ibn ‘Azib ؓ says, “We were once attending a janazah with Rasulullah ﷺ when he sat on the edge of the grave and cried so profusely that the sand became

wet. Nabi ﷺ then said, ‘O my brothers, Prepare for this! [by carrying out good deeds].’ (Sunan ibn Majah, Hadith: 4195)

## 01 CONSOLING THE BEREAVED FAMILY

Nabi ﷺ said: “Any believer who consoles his brother at the time of a calamity, will be rewarded by Allah Ta’ala with noble garments on the Day of Qiyamah.” (Sunan Ibn Majah, Hadith: 1601. Refer Zawaid Ibn Majah, Hadith: 545)

## 08 FOUR DEEDS FOR JANNAH

Sayyiduna Abu Hurayrah ؓ reports that Rasulullah ﷺ once said: “Who among you is fasting today?” Abu Bakr ؓ replied, ‘I am.’ He asked, ‘Who among you followed a Janazah today?’ Abu Bakr ؓ said, ‘I did.’ He asked, ‘Who among you has fed a needy person today?’ Abu Bakr ؓ said, ‘I did.’ He asked, ‘Who among you visited a sick person today?’ Abu Bakr replied, ‘I did.’ Upon this, Rasulullah ﷺ said: ‘Whoever carries out all these [good deeds] will certainly enter

Jannah.’” (Sahih Muslim, Hadith: 1028)

## 01 FORGIVEN FOR ATTENDING THE BURIAL

Sometimes a person is forgiven after his death only because he attended a funeral and threw sand in the grave of his fellow Muslim.

‘Allamah Qurtubi ؓ has mentioned that ‘Allamah Qushayri ؓ cited someone who saw this in a dream about a fellow Muslim. (At-Tadhkirah, pg.286. Also see Targhib, vol. pg. 5147)

Although dreams by themselves are not sufficient proof in Shari’ah, the Scholars generally quote them from time to time for encouragement purposes.

Source: [www.al-miftah.com](http://www.al-miftah.com)



# *the* Business Plan

## SURAH MULK 67:15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ  
ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا  
وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

He (Allah Ta'ala) it is Who has made the earth subservient to you, so walk through its winding paths and eat of what He has provided. And to Him will the Resurrection be!

### 01 RESOURCES

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ  
ذُلُولًا

He (Allah Ta'ala) it is Who has made the earth subservient to you

The materials of the world have been made available for man to utilise and earn a living. The weather conditions, the land and the resources are ideal for sustaining life and making money. Man has been endowed with intelligence to utilise the resources of the world in an amazing array of ways in order to earn a living. He has been given the tools to be innovative and creative in carving out a trade.

### 02 EFFORT

فَامْشُوا فِي مَنَاكِبِهَا

so walk through its winding paths

Travel wherever you wish throughout the earth's regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. It is a system from time immemorial that man has to do some travelling in order to earn his livelihood. Whether it be the drive from home to work, or travelling between towns, or relocating to another country, the system of commerce is inextricably linked with travel, import and export.

### 03 TAWAKKUL

وَكُلُوا مِن رِّزْقِهِ

and eat of what He (Allah Ta'ala) has provided

While ensuring that you are making an effort to earn your livelihood, never forget that ultimately money and provisions come from Allah Ta'ala. Striving by using the means to attain something does not negate the necessity of depending upon Allah Ta'ala (Tawakkul). The

system of the world is to utilise the best of means within one's control in the best manner possible to attempt to earn a living, while acknowledging that the success of such ventures is not dependant on the effort but rather is in accordance to the Will of Allah Ta'ala.

### 04 ETHICS

وَإِلَيْهِ النُّشُورُ

And to Him will the Resurrection be!

Carry out your trade and earning of a livelihood keeping in mind the limitations of Islam. Never allow the desire to live a comfortable and prosperous life lead you towards unethical business practices. There is accountability for all of this on the Day of Judgement. How you earn your money and how you spend it are questions that will have to answered on the Day of Reckoning. The drive to earn money should not push one into exploitation of producers, workers or consumers. Selling defective goods, or engaging in methods not sanctioned by Islam should never be the route we choose to make a bigger buck.



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# Duas

THAT CHANGED THE

## world

PART 4

A dua made by the average person can quite literally change destiny. The Prophet ﷺ said, "Nothing can change qadr (destiny) except dua." [Tirmidhi] But what happens when a Prophet makes a dua? The ripple effects are grand enough to change the course of history forever!

Here are is part four of some Duas that the Prophets made. These duas were loved by Allah so much that He immortalized them in the Quran. There must be something superbly special about them.

### Dua Four: Prophet Musa (Moses) ﷺ

Prophet Musa ﷺ has a special status in the

Quran as he is mentioned more times than any other Prophet - around 135 times. This shows that Allah Ta'ala wants us to reflect on his situation and the difficulties he encountered, and the rigours of pain, fatigue and injury he was tested with. One of the constant patterns we find is the strength Musa ﷺ draws from supplicating to Allah and invoking Him at every juncture.

One of the more profound Duas he made at a time of great distress and anxiety is the following which he made after escaping from Egypt and landing up in Madyan:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ  
فَقِيرٌ

"...My Lord, I am truly in need

of whatever good You send upon me." (Quran, 28:24)

The Dua was made by Prophet Musa ﷺ when he was in an overwhelmingly desperate and difficult state, having been overcome with anxiety and fear.

To give a little background, Prophet Musa ﷺ unintentionally killed a man from the people of the ruling class of Egypt while he was trying to stop this man fighting with an Israeli; the slave class in Egypt at the time (the people of Musa ﷺ). The authorities wanted to kill Musa ﷺ in retaliation. When this news reached Musa ﷺ he fled Egypt.

Along the way he comes across a scene where two sisters are waiting to collect water



at a well for their flocks, which is being used by men. Musa ﷺ intervenes to assist the sisters get their share of the water, and waters the flocks for them.

He retreats to the shade of the tree and begs Allah Ta'ala for help and assistance. He has no family, no support, he is far away from Egypt, his own life is in danger; he is at a point of dire need of help and assistance, there is no place to complain, no family to seek support from, no livelihood to provide earning, no likely return to Egypt. He is a fugitive, alone in a foreign land. What does he have with him? What can he ask for?

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

"So he watered (their flocks) for them, then he turned back to shade, and said: My Lord, I am truly in need of whatever good You send upon me." (Quran, 28:24)

One Very important lesson that I get from this episode of Musa ﷺ is that no matter how big a mistake you make, it is never a reason for you to lose your connection with Allah Ta'ala. Musa ﷺ's unintentional killing of the man did not deter him from asking from Allah Ta'ala. The devil will try and make us feel unworthy of asking Allah Ta'ala for help when we have violated His Commands.

Another inspiring move by Musa ﷺ is his effort in trying to help the two women

with their sheep; soon after arriving at Madyan. Despite whatever he has been through, he doesn't isolate himself from the rest of the world. When he sees someone in need of help, he gets up and offers it.

Almost immediately after the supplication, Allah Ta'ala began to remove the anxiety and worry from Musa alaihis salaam, step by step. Musa ﷺ assisted the women in getting the water for their cattle; the father of the same women invited him to their house.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا

"Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us..."

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

One of the two women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

Here we find that Musa ﷺ's act of fairness and kindness towards the women led him to their father who then in return provided him with work. Allah Ta'ala granted Musa ﷺ a safe place to live in the town of Madyan, and united him with a pious man, who also wedded one of his daughters to Musa ﷺ. We notice that successes began to envelope Musa ﷺ until victory was finally achieved. All of which started from a sincere

cry of help and sense of hope; Musa ﷺ placed his need before Allah Ta'ala and asked Him to bestow "whatever good" he was in need of. He left his affairs to Allah through his love, fear and hope; and Allah Ta'ala found a way out for him. This is a common theme in the Duas of the Prophets ﷺ: they would quite often not specify how they wanted to be saved. This is perfection in Dua; simply leaving it to Allah Ta'ala and trusting His infinite Wisdom.

**The words that Musa ﷺ used concisely expressed:**

**1** Thanks to Allah Ta'ala for all the blessings He had given him until that point in his life,

**2** Praise of Allah Ta'ala by acknowledging that He is the source of all good,

**3** Supplication and an appeal for help.

**Musa ﷺ realized three immediate favours as a result of this Dua:**

**1** He got a refuge and place to stay with Prophet Shuaib ﷺ,

**2** He found a wife when he married one of the daughters of Prophet Shuaib alaihis salaam,

**3** He was given employment by Prophet Shuaib ﷺ. (Ibn Aashur, Al Tahreer wa Al Tanweer, 20:102)

This was a turning point in the life of Prophet Musa ﷺ, as he then went on to speak to Allah Ta'ala, was bestowed with Prophethood, and went on to defeat Pharaoh and save the Israelites. When we resort to this Dua, we are asking Allah Ta'ala to allow the series of life events to fall favorably into place for us



# SLOW DOWN

*"Living on the edge of exhaustion, we are constantly reminded by our bodies and minds that the pace of life is spinning out of control."*

## THE SPEED AGE

We live in the age of speed. We strain to be more efficient, to cram more into each minute, each hour, each day. The cult of speed has pushed us to a breaking point. As Carl Honore notes, "Living on the edge of exhaustion, we are constantly reminded by our bodies and minds that the pace of life is spinning out of control."

Taking one's time and deliberating is a quality that Islam encourages. Deliberation means not being hasty in seeking anything and acting with purpose to gain it.

## Praiseworthy Quality

The Prophet ﷺ praised the delegation of Abd Al-Qays for their deliberation and tolerance, as he said to Ashajj Abd Al-Qays: "You have two characteristics that Allah and His Messenger like: forbearance and deliberation." [Bukhari]

The Prophet ﷺ attributed deliberation to Allah Ta'ala and attributed hastiness to Satan: "Deliberation is from Allah and hastiness is from the devil." [Abu Ya'la]

Abu Haatim ʿ said, "The hasty person cannot be caught, while the patient, deliberate one cannot be preceded. The silent person can never regret, while the one who speaks can never be safe of from making mistakes. The hasty

person usually speaks before he is sure; answers before he understands and praises before he tries."

## Verify Information

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." [Quran 46:6]

In the age of instant messaging, take time out to verify information before passing it on.

## Worship with Focus

Fadhaalah bin Ubayd ʿ narrated, "Once, while we were sitting with the Prophet ﷺ a man entered the mosque and performed prayer and invoked Allah Ta'ala without praising Him and without asking Him to confer His blessing on the Prophet ﷺ. The Prophet ﷺ said to him, "You have been hasty in your supplication."

We should bring this quality of focus and concentration while performing acts of worship like Salaah and reciting Quran.

## Divorce

The Prophet ﷺ said, "The most hateful of lawful matters to Allah is divorce." [Sunan Abu Dawood 2172] In Surah Talaq, Allah Ta'ala outlines the rules regarding divorce. The basic premise that

emerges is that the issuing of a divorce should be an absolute last resort, which is only issued after an intense procedure of conciliation is followed. When it is decided to issue a divorce, it needs to be done in a way that does not prolong the waiting period for the lady. All this means that the divorce should not be issued in haste and without due deliberation.

## Rules of the Road

From an Islamic point of view, it's obligatory on drivers to observe the rules of road safety. These embody the essence of driving with due care. The Hadith states that a form of Iman (faith) is to remove an obstacle of harm from a public road. Muslim drivers need to show courtesy and understanding especially at times when traffic is heavy. This means not giving in to road rage. The Hadith attributes haste or reckless speeding in this context to the devil.

Taking one's time in carrying out actions results in a better chance of success. The exception is when the impulse to do acts of worship or to stay away from sin strikes. The Hadith instructs us in this regard: "Deliberation should be in every matter except matters that pertain to the Hereafter." [Abu Dawood]





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# INSIGHT INTO FIQH

Differences between the Shafi and Hanafi Mathab in Hajj & Umrah **Part II**



South Africa has a healthy fusion between followers of the Shafi and Hanafi Fiqh. Many a home will have a mix of members following the two schools of thought within Islamic jurisprudence.

In view of this, we bring you part two of a simplified version of selected differences between the Shafi and Hanafi Mathabs with regards to Hajj and Umrah. This is only intended as a guide and detailed answers should be sought from the respective Ulama.

## 1 Tamattu Hajj

**Shafi:** It is permissible for one who resides in Makkah Mukarramah to perform Tamattu or Qiran Hajj (Hajj with Umrah), but sacrificing the Hady (Hajj animal) is not compulsory on them.

**Hanafi:** It is not permissible for one who resides in Makkah Mukarramah to perform Tamattu or Qiran Hajj (Hajj with Umrah). They can only perform Ifrad Hajj (Hajj without Umrah).

## 2 Athan in Muzdalifa

**Shafi:** One Athan and two Iqamahs are given when combining the Maghrib and Esha Salaahs in Muzdalifa.

**Hanafi:** One Athan and one Iqamah is given when combining the Maghrib and Esha Salaahs in Muzdalifa.

## 3 Qiran Hajj

**Shafi:** The rites of Tawaaf and Sa'ee between Safa and Marwa are performed once on behalf of both Hajj and Umrah, i.e. 7 rounds of Tawaaf and 7 times between Safa and Marwa in total.

**Hanafi:** The rites of Tawaaf and Sa'ee between Safa and Marwa are performed individually on behalf of Hajj and Umrah, i.e. 14 rounds of Tawaaf and 14 times between Safa and Marwa in total.

## 4 Sequence for rites on 10 Zul Hijjah

**Shafi:** The pelting of the Jamarat, sacrificing the Hajj animal and shaving/trimming the hair can be done in any order.

**Hanafi:** The pelting of the Jamarat, sacrificing the Hajj animal and shaving/trimming the hair need to be done in this order.

## 5 Slaughtering Hajj animal before Hajj

**Shafi:** It is permissible to slaughter the Hajj animal before the days of Hajj, provided one has completed one's Umrah for a Tamattu Hajj.

**Hanafi:** The Hajj animal can only be slaughtered from the 10-12 Zul Hijjah.

## 5 Tawaaf Ziyarah/Ifadah

**Shafi:** Can be performed from the 10 Zul Hijjah until one's departure.

**Hanafi:** Can be performed from the 10 Zul Hijjah until sunset of the 12 Zul Hijjah.

### NOTE

These rules are collected from the mainstream views of the Muftis of the two Mathabs. They are listed to give an appreciation of the differences and to remove any misconceptions.

They can also serve as a handy guide for teachers who need to teach students of a Mathab different from their own, or for

Imams whose congregations are different from their own.

Topics covered in this series to date: Fasting, marriage, taharah, Hajj, travel, Zakaat and Qurbani.

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# THE REALITY OF Trials

Muslims will endure many trials throughout their lives. Allah Ta'ala tests us with hardship and also prosperity in order to validate the sincerity of our faith.

Allah Ta'ala says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

It is He who Created death and life to test which of you are best in deed, for he is the Almighty, the Forgiving. (Surat al-Mulk 67:2)

In all cases, trials can be good for the true believer. If he is tested with prosperity, he should remain grateful and he will receive a reward. If he is tested with hardship, he should remain patient and he will receive a reward.

Suhaib radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: "Wonderful is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, then he thanks Allah and thus there is good for him. If he is harmed, then he shows patience and thus there is good for him." (Sahih Muslim 2999)

There are many reasons why a Muslim is put to trial. Understanding these makes

it that much easier to endure and overcome these trials.

## GOODNESS

Trials can be a sign that Allah intends good for us, because through trials our sins are wiped out and we have the opportunity to perform good deeds.

Abu Huraira radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: "If Allah intends good for someone, then he afflicts him with trials." (Sahih Bukhari 5321)

## LOVE OF ALLAH TA'ALA

Mahmud ibn Labeed radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: "If Allah loves a people, then he afflicts them with trials. Whoever is patient has the reward of patience, and whoever is impatient has the fault of impatience." (Musnad Ahmad 23122)

## WIPING OUT SINS

Mus'ad ibn Sa'eed radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: "The servant will continue to be tried until he is left walking upon the earth without any sin." (Sunan al-Tirmidhi 2398)

Anas ibn Malik radhiallahu anhu reported that the Prophet



sallallahu alaihi wa sallam said: "If Allah intends good for his servant, then he hastens the punishment for him in this world. If Allah intends evil for his servant, then he withholds punishment for his sins until he appears on the Day of Resurrection."

In another narration, the Prophet sallallahu alaihi wa sallam said: "Verily, with greater rewards come greater trials. Verily, when Allah loves a people he will test them. Whoever is pleased will be satisfied, and whoever is displeased will have resentment." (Sunan al-Tirmidhi 2396)



### IF THE BENEFITS ARE SO GREAT, SHOULD I WISH FOR TRIALS?

Despite the incidental blessings that might come about from trials, a Muslim should never wish to be put to trial because he does not know if he will succeed.

Miqdad ibn Al-Aswad رضي الله عنه anhu reported that the Prophet ﷺ said:

tribulations during which a sitting person will be better than the one standing, and the one standing will be better than the one walking, and the one walking will be better than the one running, and whoever exposes himself to these tribulations will be destroyed, so whoever finds a place of protection or refuge should take shelter in it." (Sahih Bukhari 5321)

the House of Praise." (Sunan al-Tirmidhi 1021)

Abu Huraira radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: "Allah the Exalted says: I have nothing to give to my faithful servant, if I cause his dear friend to die and he remains patient, other than Paradise." (Sahih Bukhari 6060)



“Verily, with greater rewards come greater trials.”

“Verily, the blessed person is one kept away from trials. Verily, the blessed person is one kept away from trials. Verily, the blessed person is one kept away from trials. How good is one who is afflicted but bears it patiently!” (Sunan Abu Dawood 4263)

Rather, Muslims should supplicate to Allah for security and well-being.

Abu Bakr radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: “You will not be given anything after sincere faith as good as security, so ask Allah for security.” (Musnad Ahmad 11)

Likewise, a Muslim should never rush into potential trials.

Abu Huraira radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: “There will be

### LOSS OF A LOVED ONE

One of the greatest trials a Muslim might endure is the death of a loved one such as a spouse, a parent, or a child. If he remains patient and praises Allah Ta’ala in such a situation, then Allah Ta’ala has guaranteed a house for him in Paradise.

Abu Musa Al-Ashari radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: “When the child of a servant dies, Allah says to the angels: Have you taken the life of my servant’s child? They say yes. Allah says: Have you taken the fruit of his heart? They say yes. Allah says: What has my servant said? They say: He has praised you and said to Allah we belong and to Allah we return. Allah says: Build a house for my servant in Paradise and name it

### TRIAL OF PROSPERITY

The trials of pain and loss are very difficult, but in some ways the trials of prosperity are even more difficult.

Abdur Rahman ibn Awf radhiallahu anhu said: “We were tested with hardship alongside the Prophet sallallahu alaihi wa sallam and we were patient. Then we were tested with prosperity after that and we were not patient.” (Sunan al-Tirmidhi 2464)

Ka'b ibn Iyad radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said: “Verily, every nation has a trial and the trial of my nation is wealth.” (Sunan al-Tirmidhi 2336)



# Inspiration

Motivational stories to give us the inspiration we might need



## The Eraser

A Conversation:

**PENCIL:** I'm sorry

**ERASER:** For what? You didn't do anything wrong.

**PENCIL:** I'm sorry that you get hurt because of me. Whenever I make a mistake, you're always there to erase it. But as you make my mistakes vanish, you lose a part of yourself. You get smaller and smaller each time.

**ERASER:** That's true. But I don't really mind. You see, I was made to do this. I was made to help you whenever you do something wrong. Even though one day I know I'll be gone and you'll replace me with a new one, I'm actually happy with my job. So please, stop worrying. I hate seeing you sad.

I found this conversation between the pencil and the eraser very inspirational. Parents

are like the eraser whereas their children are the pencil. They are always there for their children, cleaning up their mistakes. Sometimes along the way, they get hurt, and gradually become smaller, older, and eventually pass on.

Though their children will eventually find someone new (a spouse), but parents are still happy with what they do for their children, and will always hate seeing their precious ones worrying or sad.

All my life, I've been the pencil. And it pains me to see the eraser that is my parents getting smaller and smaller each day. For I know that one day, all that I'm left with would be eraser shavings and memories of what I used to have.

## A Pond of Milk

Once a king ordered a pond dug. When it was complete, the king made an announcement to his people saying that one person from each household must bring a glass of milk during the night and pour it into the pond. The pond should be full of milk by the morning.

After receiving the order, everyone went home. One man thought that since everyone will bring milk, he could just hide a glass of water and pour it inside the pond. As it will be dark at night, no one will notice. So he quickly went and

poured the water in the pond and came back home.

In the morning, the king came to visit the pond and to his surprise it was only filled with water! Everyone had thought, "I don't have to put milk, someone else will do it."

When it comes to help the Religion of Allah, and to make a change in society, do not think that others will take care of it. Rather, it starts from you; if you don't do it, no one else will.





# The owners of the Garden

Three brothers had inherited a garden that contained various fruits and plants from their late father. The father had a habit of allowing the poor to pick up the fallen fruit and vegetables that lay on the ground after harvesting. Their story is narrated in Surah Qalam, the 68th chapter of the Noble Quran.

The brothers decided to maximize their profits. They decided to wake up early and harvest the crops while the rest of the world slept to prevent the poor people from getting any share. One of them tried to make a point but he was shut down.

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ

"Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning." (Quran 68:17)

That night as they slept, Allah sent destruction upon the land.

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ

"So there came upon the garden an affliction from your Lord while they were asleep." (Quran 68:19)

They woke up and set out quietly but when they reached the land, they could not recognize it. It was completely destroyed.

فَانْطَلَقُوا وَهُمْ يَخَافُونَ  
أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ  
وَّغَدُوا عَلَىٰ حَرْدٍ قَادِرِينَ

"So they set out, while lowering their voices, [saying], "There will surely not enter it today upon you [any] poor person." And they went early in determination, [assuming themselves] able." (Quran 68:23-25)

The best of the brothers had expressed misgivings at this plan of theirs but had eventually gone along with it. As a result he also suffered a loss. They realized that Allah Ta'ala had deprived them, the way they intended to deprive others. They then started arguing amongst themselves and shifting blame. The best of the brothers again spoke up but this time they realized the error of their ways and repented to Allah Ta'ala asking Him for something better.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ  
عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ

"They said: "Woe to us! Verily, we were transgressors. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter)." (Quran 68:29-32)

## SOME POINTS OF REFLECTION

1 Their father used to give to the poor and saw increase. Giving does not decrease the value of wealth.

2 We need to invest something back into the community around us, by empowering others, mentoring, passing on skills, and supporting local. This has the added benefit of securing us against any possible attacks from the local community.

3 When one brother spoke up against the evil plan they had, he was shut down. Just because people do not agree with you on the path of truth and goodness doesn't mean you have to go with the flow. He also had to share in the loss because he did not have the courage to boycott the plan.

4 When the garden was destroyed, they blamed each other. We need to take responsibility for our deeds and not play the blame game.

5 They not only repented but asked for something better. It is never too late to make the change, and to turn to Allah Ta'ala.



# HADITH

## VERIFICATION SERIES 04



### RECITING *Surah Ikhlas* & SALUTATIONS WHEN ENTERING THE HOME

*In this series we bring you a selection of topics from hadithanswers.com*

**Question:** Is it proven in the books of Hadith to read Surah Ikhlas and send salutations upon Nabi ﷺ when entering one's home?

**Answer:** Hafiz Abu Musa Al Madini رحمه الله has reported with his chain, on the authority of Sayyiduna Sahl ibn Sa'd رضي الله عنه that a man once complained to Rasulullah ﷺ about his poverty.

Nabi ﷺ said to him,

'When you enter your home, if anyone is there or not, say salam, then send salutations upon me and recite 'Qul Huwallahu Ahad' (Surah Ikhlas) once'.

The narrator says this man did this and soon Allah Ta'ala blessed him with abundant sustenance, so much so that he started assisting his neighbours and relatives. (See Jalaul Afham pg.

222 and Ad Du'a of Shaykh 'Abdullah

Sirajud Din -rahimahullah- pg. 230)

Hafiz Ibn Hajar Al Haytami رحمه الله has stated that this narration is reported with a weak chain. (Ad Durrul Mandud Fis Salati Was Salami 'Ala Sahibil Maqamil Mahmud pg. 133)

The Muhaddithun have allowed practicing upon weak Hadiths in cases like the above.

And Allah Ta'ala knows best.

### SOME MIRACLES AT THE BIRTH OF NABI

## Muhammad ﷺ

**Question:** Is the following Hadith authentic?

'Abdullah ibn Ja'far رحمه الله reports from Halimah Sa'diyyah, Nabi's ﷺ wet nurse, who said, "... Amina said to me, 'Something tremendous shall come of this

son of mine; never did I bear a load that was lighter or filled with more blessings than him. As I was giving birth to him, I saw a light resembling a comet that shone from me and lit up the necks of the camels from Busra [Bostra] to the Levant,

and when I bore him he did not come out as other newborns do, rather, he came out placing his hands on the ground and with his head raised upwards toward the heavens....'"

**Answer:** Imam Ibn Hibban, Imam Abu Ya'la and Imam Tabarani رحمه الله have recorded this as part of a lengthy Hadith. Imam Ibn Hibban has declared

the Hadith authentic and Hafiz Haythami رحمه الله has declared the narrators of Abu Ya'la and Tabarani reliable.

(Sahih Ibn Hibban; Al Ihsan, Hadith:

6335, Musnad Abu Ya'la, Hadith: 7163, Al Mu'jamul Kabir, vol. 24, Hadith: 545, with difference in the wording, Majma'uz Zawaid, vol. 8 pg. 221)




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